

Hari
Vayustuti

paantvasmaanpuruhuutavairi balavaN matangamAdyat ghaTa
kumbOkshAdrivipATanAdikapaTu pratyEka vajrAyitA.h ||
shiimadkanTeeravAsya prathathasunakharA dAritAratiduura
pradvastha dvAnta shAnta pravitatamansA bAvitAbuuribhAgai.h ||

Word to Word meaning

prathatha - omini present shiimadkanTeeravAsya - Sri Narasimha
along with Sri Lakshmi Devi puruhuuta - Indra
vairi - enemies like Asuras
balavat - stronger or powerful
matanga - elephants
mAdhyat - exhilarating or plump
ghata - group(s)
kummbO - frontal globe of an elephant's head
ucchAdri - highest mountains
vipATanA - breaking
AdikapaTu - highest support
pratyEka - each one
vajrAyitA.h - looks to be vajrayudha (Indra's defensive weapon)
dAritA - destroyed
arati - six duties of a brhman
duura pradvastaha - solved since ancient times
dvAnta - darkness of poor knowledge
or ag^nyana shaAnta - One who is devoted to Sri Vishnu
pravaita - One who knows qualities of Sri vishnu
manasa - obliged or sensitive
bhuribhagai - Brahma and other devataas who are all devoted devataas
bhavitaH - prayed by sunakaraH - your precious
nails asmAn - all of us
pa.nTu - protect us.

Translation

One who is omini present Sri Narasimha, your nails should protect myself and like me all others at all times. Like Lion attacks powerful or exhilarating Elephant groups at their frontal globe with their nails and splits apart their heads and this is equal to vajrayudha (Indra's defence weapon) splitting the highest mountains. In the similar way, Asuras who are all blessed by Sri Brahma, Rudra devattas are like powerful exhilarating Elephants and are killed with ease by Sri Narasimha's each nails which are precious and powerful. All devataas are devoted & praying to this nail as these nails will eliminate all bad elements in this world. They are very emotional about this nail as it will give all six senses of a brahman or devataas.

Even this nail will give complete knowledge
or they will come out of the dark (which is lack of knowledge),
by praying they will get peace, by praying they will get to know
all qualities of Sri Hari.

Further, author also states that there are two different contexts in this shloka like nara and simha which are like two different entities. Like that in this shloka 'shardula vikr^ditha' and sar^gdara' are different entities of a circle which has been combined. One can understand in the beginning it is 'shardula vik^riditha' means Sri Narasimha attacks Hiranya Kashipu splits his stomach to take out bowels. The next part ie sar^gdara' where in Sri Narasimha Murthy wears the Bowels necklace at that time all

devataas are praying for him.

**lakshmiikAnta samantatOpi kalayaN naiveshitustEsamam
pashyAmittamavastu duuritaratOpastham rasOyasTama.h ||
yadrOshakkharadakshaNEtra kuTilaprAntOpitAgnispurat
khadhyOtOpama vishpulinga basitA brahmEsha shakrOtkarA.h ||**

Word to Word meaing

lakshmiikAnta - One who has got Sri Lakshmi Sri Narasimha,
brahma - many Brahma's of previous kalpa
Esha - many rudras
shakra - many Indra's
OtkarA.h - groups
yad - whose
rOksha - wilderness
utkara - glowing rays
daksha - capable of burning this world or brahmanda
NEtra - eyes
kuTila - hapazard or curved
prAnt - from the end
Opita - wake up
Agni - fire
spurat - glowing or brighness
khadhyOtOpama- Though it look to be a small like twinkling insect (smallest
insect which twinkles at night times) but glowing like sun
vishpulinga - sparks
basita - ashes
ya - whose
asTama rasaH - who is called astamarasa
eshita - one who has complete knowledge
tE - like you
samam - no equal
samantata - everywhere
kalayaN pi - in search of
naiv pashyAmi - I cannot find or I cannot see
yah - which is asTama rasaH - even astama rasa
also uttamavastu - there is nothing which is equal or greater
than doorataratah - at any distance
appastam - nothing I could find or there is nothing to find.

Translation

One who has got Sri Lakshi Sri Narasimha, In 'chandOpanishat'
it is stated ' yEsham BhutAnaM pri^thivi rasaH pri^thivya
ApO rasaH'. Means Pri^thvi - earth, Varuna - Rain God,
Soma, Rudra, Saraswathi, Brahma, Lakshmi respectively are
called most sacred devataas in hierarchy. For Sri Hari, it is
said that ' sa yesha rsAnAM rasatamaH paramaH parAdyash^ramO
ya udgithaH' and stopped there it self. You are 'sarvottama'
uppermost of all existing being. In Sri Hari's action of extinction

or laya since the ages or kalpas
there are many Brahma's, many Rudra's, many Indra's
and all devatas became ashes because of your smallest
vision which is like smallest sparkle which looks or equal to
twinkling insect which glows

in night but it has the brightness
of sun sparkles. That is why you are 'sarvottama' highest
in order and there is no body equal to you and (I) have not
seen any body till now who is equal to you. If there is any
thing which is equal is 'astama rasa' famous six essence or
sap or syrup. They are madhura, amla, lavana, katu, kashaya
and tikta and there is no seven essence. Like that there is
nobody equal to you or nobody who is uttama or uppermost in
quality or character or functionalites or excellent to you.

In pralaya extinction or laya is a famous incidence for devataas.
This will occur out of Brahmanda for devataas. Before this
act, inside Brahmanda Sri Hari will incarnate as Sankarshana,
Narasimha, Durga Devataa for all devataas. Even Brahma, Rudra
and all Devataas are having extinction or laya many times.
Even in Mahabharata Tatparya Nirnaya it is said that
'tEshamanyaH tanUha^riH nrusi.maharOpI sarvEshaM bhitva tAbhira
la.krutaH nr^utyetE pralayE dEvaH' where it is mention that
bodies will be destroyed.

Here author states that there is no difference between Sri
Narasimha's nail and eye in this context that is why it is called Nakha
stuti. It is also stated Sri Narsimha's eye which is the cause of
getting Hiranay kashipu's bowel which is being decorated in
Sri Hari's chest and in decorating the bowel nail has done
the job. That's why it is being called Nakha stuti.

In pralaya Sri Narasimha will extinct even devataas to take
them to heaven at the earliest for their devotion and love
towards him. That's why even if it is done through wilderness
it is for the good cause or for sacredness. That's why
this Nakah stuti is being prayed at the end of vayu stuti
which is the path to God's abode heaven.

The fact that this shloka is recited at the beginning
and at the end of reciting 'Vayustuti.h' shows the importance
of this stuti.

**shrImad.hvishhNva.nghri nishhThA atiguNagurutama shrImadAna.ndatIrtha |
trailokyAchArya pAdojjvala jalajalasat.h pA.nsavo.asmAnpuna.ntu |
vAchA.nyatrapraNetrItribhuvanamahitA shAradA shArade.nduH |
jyotsnAbhadrasmita shrIdhavaLitakakubhApremabhAra.nbabhAra || 1||**

Translation:

Oh Master Anandateertha, you are the Acharya of the three worlds
You have unflinching devotion in the holy feet of Lord Vishnu
Let the holy dust of thy lotus feet gracefully purify us.
Bharatidevi, the goddess of speech, worshipped by the three worlds
With her moon-lit smile showed love, devotion in thy holy feet
Let the dust of thy feet always purge and purify us

Explanation:

The greatest Virtue of an accomplished Vaishnava Devotee, is his lasting and robust devotion towards the lotus feet of Sri Vishnu as the Supreme Lord of Universe. Possessing this Virtue in amplitude, our Acharya stands as the greatest guru of three worlds with His implicit and explicit expanding of 'Dvaita' philosophy, supported and strengthened with the rich texts in Vedas, Upanishads, Panch Ratragamas and Puranas. His lotus feet emit captivating aroma and striking lustre. May the Dust of these Lustrous Lotus feet purify us. His profound proficiency has evoked even the admiration of Sharada. Goddess of Learning who is adored even by Gods and Sages as the Master Leader of all Lores, as the prompter and promoter of speech to human beings by imparting and inspiring knowledge to expound the time-honoured and immortal sacred lore the Vedas. Such an enlightened and eminent one - the Goddess Bharati is fired by piety and devotion and perforce drawn to our Sri Ananda Thirtha charya and accepts him as her Lord and natural and eternal husband and adores Him for His born erudition and depth of devotion for his Lord Sri Vishnu who is Sarvottama.

**utka.nThAku.nThakolAhalajavaviditAjasrasevAnuvR^iddha |
prAGYaatmaGYAna dhUtA.ndhatamasasumano mauliratnAvalInAm.h |
bhaktyudrekAvagADha praghaTanasaghaTAtkAra sa.nghR^ishhyamANa |
prA.ntaprAgryA.nghri pITHothhita kanakarajaH pi.njarAra.njitAshAH || 2||**

Translation:

The gods got rid of andh-tamas, the abysmal ignorance
By serving the lotus feet of Guru with enthusiasm, and exuberance
They could know more about God by serving the feet of Acharya
They bowed down and touched the golden paduka of the Guru
their jewel-studded golden crowns jingled with the paduka and
Produced golden dust; let that dust of Guru's feet protect us.

Explantion:

Creation is eightfold ie 'srusti, stiti, laya, niyamana, gyana, agyana, banda and moksha'. Ignorance is inherent in the creation and Gods are not immune.

To get rid of this ignorance, is the prime duty of all that desire freedom from this cycling process of "Birth & Death". The surest path to achieve this end is to gain 'shastra gyana' from a well versed fitting preceptor. Sriman Madhva is acclaimed as 'Sarvagna Acharya'. This verse deals with profound devotion exhibited by Gods.

For salvation, God assemble to worship Srimal Ananda Teertha with the sole object of gaining knowledge and dispelling ignorance. They come in enthusiastic crowds to render homage to the Lotus feet of Acharya. Their faith is sincere and sublime. Their devotion is marked by their

continuous and orderly activity in presenting themselves in his August presence. They feel honoured by rubbing their jewelled crowns on his lotus feet. As they do so, sparks of golden hue brighten and directions and present an enchanting, colourful beauty. They then array themselves with folded hands and listen to His discourses. His lucid arguments, coupled with splendour of direction, marked by His mastery of style in presenting

His Supreme Lord and Guru-Sri Vishnu, as the sole master of this Universe-being the Creator, Protector, and Destroyer, while granting absolute bliss by releasing the fittest and blessed souls from the fetters of Prakruthi and this Prakruthi is subordinate to Hari's will. Listening with rapt attention, they become fully convinced about Sri Hari's Eminence and Prominence, the God's retire with deeper feelings of devotion and with ennobled hearts. This is an achievement, devoutly wished for, by all blessed souls.

**janmAdhivyaAdhyupAdhipratihativirahaprApakANAM guNAnAm.h |
agryANAM arpakANAM chiramuditachidAna.nda sa.ndohadAnAm.h |
eteshhAmeshadosha pramushhitamanasAM dveshhiNAM dUshhakANAm.h |
daityAnAmArthima.ndhe tamasi vidadhatAM sa.nstavenAsmi shaktaH || 3||**

Translation :

The dust of thy feet can give knowledge and ecstasy to devotees
And redeem them from the cycle of birth, disease and ignorance
I don't have words to praise the dust of thy holy feet;
Who hate gods and harbour evil thought against the Lord,
It has power to send those demons to Andhamtamas, the inferno.
It has also the power to bestow salvation and eternal bliss.

Explanation :

We are immortal souls, ushered into mortal bodies subject to the following ills; Birth, Mental Agony, Bodily Ailments, Ignorance, Ego, Ahankar and an insatiable desire to enjoy sensual pleasure. The mad pursuit to satisfy these pleasures is almost unending. Despair and disappointment are writ large as the body, grows old. This cycle of birth and death and rebirth is certainly a continuous motion picture knowing no stop. Freedom from this cycling process is ardently and devoutly craved for and sought after by the blessed few under the patronage of Sri Vayu, Who alone can deliver them from this painful world- samsara. Sri Acharya is the sole authority to certify the fittest. Sri Hari has invested him with full powers to endow such blessed souls with a keen insight into the shastras and they are further led on to take an abiding interest into Sri Hari inscrutable ways. By degrees, they gain and foster robust faith in Sri Hari's all powerful supremacy. These souls thus drink deep at the fountain of nectar - gyanamrutha at the Lotus feet of Sri Acharya who leads them to Moksha where they feel an ecstatic joy till Eternity. Sri Acharya is further empowered to thrust into Eternal Hell who hate Sri Vishnu and his devotees in their innate, egoistic traditional beliefs of 'Aham Brahmasmi'.

**asyAvishhkartukAmaM kalimalakalushhe.asminjaneGYAnamArgam.h |
vandya.n chandreन्द्रarudra dyumaNiphaNivayoH nAyakadyairihAdya |
madhvAkhyā.n ma.ntrasiddha.n kimutakR^itavato mArutasyAvatAram.h |
pAtAra.n pArameshhTya.n padamapavipadaH prApturApanna pu.nsAm.h || 4||**

Translation:

One who can show right path in the misleading Kaliyuga
The one worshipped by Chandra-Indra-Ravi and Shesha
The one who is Mantra-siddha, the protector of the devotees
He is none but Madhva, the incarnation of Mukhyaprana
He is designated to the highest position, the would be Brahman
Who can adequately praise the mighty one and his Avatara

Explanation:

In this Kaliyuga, under the tremendously misguiding influence of Kali, several distorted and deceptive interpretations of Vedas and Brahmasutras were propagated by several learned pandits were carried away by the enchanting flow of language and their minds were polluted and doubts persisted. Sri Hari took pity on these well meaning, though doubting pandits and deputed Sri Vayu to descend to the earth in the form of Sri Madhva to smash those wrong interpretations and establish sathya ie Dvaita Philosophy with rich, authoritative vedic texts and convincingly prove Panchabheda, Taratamya, Jagatsathyatva, Vishnu Sarvatomatva and allied eternal truths.

To these ardent true devotees Sri Madhva showed the way of true knowledge to deserve Sri Hari's Good graces. The name Sri Madhva is sung in Ballita Suktha and thus it is authorised by Vedic texts to show that Sri Madhva is the third incarnations of Sri Vayu the first being Sri Hanuman and the second being Bheema. This avatara is hailed with joy and highly praised by Gods, to with Indra, Chandra, Surya, Shesha and Garuda who recognised the supremacy of Vayu over them in the heirarchy of Gods. The Vedas unequivocally declare and proclaim that Sri Vayu is earmarked for Brahmapada for his distinctive merit.

Sri Vayu's persuasive and convincing arguments strengthened by authoritative Vedic texts have silenced all wrong theories propagated by daityas and others. All right minded thikers have rallied round Srimadacharya with reverential prayers to earn his Good graces for the attainment of Moksha.

**udyadvidyutpracha.nDA.n nijaruchi nikaravyApta lokAvakAsho |
bibhradbhImo bhujeyo.abhyudita dinakarAbhAN^gadADh.hya prakANDe |
vIryoddhAryAM gadAgryAmayamiha sumati.nvAyudevovidadhyAt.h |
adhyAtmaGYAnanetA yativaramahito bhUmibhUshhAmarNime || 5||**

Translation:

I pray Lord Bhima, the incarnation of Wind-God
Whose shoulder ornaments glitter like the rising sun
Who holds the massive club with valour and strength
I also pray Madhva guru, the jewel of the world,
The endeared Paramahansa of Yogis who illuminates the worlds,
To give me power to praise the tri-Hanuma, Bhima and Madhva.

Explanation:

Bheema, coming to this Earth as the middle Pandava was the second incarnation of Sri Vayu. He carried a brilliant and almost radiating personality, commanding universal respect and admiration. The whole world acknowledged his all pervading prowess. His gigantic stature, unconquerable strength and indefatigable energy, struck terror in the hearts of Daityas. He adorned his muscular arms with bright ornaments shedding lustre, like the rising sun. In his broad shoulder he wielded the massive ace which sparkled like lightening. Only the bravest of the brave could lift this Ace with great difficulty.

Our Srimadanand Thirtha is the third incarnation, seated and worshipped in his highest pedestal all the sages and sage like sanyasins. He is the light of the three worlds carrying the message of Sri Hari to rouse the doubting pandits, in inculcate Sathyagyana. He was descended to this earth to dispel the Mithyagyana and to establish Sathyagyana and he is the first and the foremost exponent of the correct meaning of Brahmasutran, Gita and Upanishads.

His illimitable Austerity, inspiring discourses have instilled conviction into many an Advaitins mind and such sincere souls are converted to this true belief of Madhva Philosophy.

I humbly pray to this jewel of this earth, Sri Madhva to wit to help me to stick up to this faith and to bless me with still deeper knowledge to propagate this philosophy

**sa.nsArottApanityopashamada sadaya snehahAsA.nbupUra |
prodyadvidyAvanadya dyutimaNikiraNa shreNisa.npUritAshaH |
shrIvatsA.nkAdhi vAsochita tarasaralashrImadAna.ndatIrtha |
xIrA.nbhodhirvibhindyAdbhavadanabhimata.nbhUrimebhUti hetuH || 6||**

Translation:

When the devotees suffer from the stress and strain of life
You come to their rescue with a friendly smile and care
Your compassion is an ocean with jewels of wisdom within
You are near Lord Narayana who has the Lakshmi -vatsa mark
We pray you to bestow upon us Jnana, Bhakti and Vairagya
You are the ocean of milk, remove all obstacles and bless us.

Explanation:

Samsara means the immortal soul's incessant travel from mortal body to body. Existence in this mortal body, is subject to pleasure and

pain alike. The senses desire the objects of pleasure which recede giving place to pain. There is the ever-moving process of birth, death and rebirth. Sincere souls, with a high-soaring ambition of gaining a release from this turbulent cycle, seek the requisite knowledge and approach Sri Madhva who, in his inmate and infinite mercy, welcomes them with an inviting smile and blesses them with deeper knowledge to benefit themselves for the kind graces of Sri Hari.

Sri Madhva who is permanently endowed with powers to instil the right type of knowledge in to the fittest souls and guide them through the tortuous path of Gyana, Bhakti, Vairagya and Upasana. I now pray to Sri Madhva for purification of all my undesirable evil effects of past births and for guidance to move in the right path for perfection and eternal peace.

Sri Madhva is likened to Kshira Samudra and this milky ocean is reputed to be the adobe of Sri Vishnu.

Sri Madhva is the best loved and most prized devotee of Sri Hari who always is present before Sri Madhva and illuminates Sri Madhva's hruthkamala (in his hearts). Prostrating myself before him with deep devotion, I humbly pray for beings lifted up from the entanglements of this Samsara and to be led on to moksha.

**mUdha.rnyeshho.anjalime.r dR^iDhataramihate badhyate ba.ndhapAsha |
xetredhAtre sukhAnA.n bhajati bhuvi bhavishhyadvidhAtre dyubhatre.r |
atya.nta.n sa.ntata.n tvaM pradisha padayuge hanta sa.ntApa bhAjAm.h |
asmAka.n bhaktimekA.n bhagavata utate mAdhavasyAtha vAyoH || 7||**

Translation:

Oh Lord Mukhyaprana, you are the lord of Bharati
And you are the great Brahma of the next Kalpa
You unite the knot of worldly bondage of your devotees
I fold both my hands and prostrate before thee
You protect me; I am an abode of three miseries
Grant me unshakable devotion in Lord Hari and in you.

Explanation:

With folded hands, forming a cavity and held on my head, bent in deep reverence with full belief in your powers of releasing the merited souls from the tight bonds of attachments of this world, I humbly pray to you, O Ananda Theertha to bestow upon me your favours, so that I may be enabled to cut the chords of binding me to this Samsara and instill in me deep devotion towards yourself and your Lord Sri Hari. Bhakti= Devotion presupposes:

- (1) Full knowledge of Shastras
- (2) Full Belief about the supremacy of Sri Hari
- (3) An adhering and ever-increasing effort to know him more and more and to forget the erstwhile pleasures in the

enjoyment of senses.

Such a soul, attaining to that perfection is a true Mahatma. Sri Madhva is unequalled by anybody in his Gyana, Vairagya, Haribhakthibava, Druthi-Stuti-Prana, Bala and Yoga. May Sri Madhva bless me with deep devotion to deserve Sri Hari's anugraha.

**sAbhroshhNAbhIshu shubhraprabhamabhayanabho bhUribhUbhR^idvibhUtiH |
bhrAjishhNubhU.rR^i.rbhUNA.n bhavanamapi vibho.abhedibabhrebabhUve |
yenabhrovibhramaste bhramayatubhR^isha.n babhruvaddubhR^i.rtAshAn.h |
bhrAntibhe.rdAva bhAsastvitibhayamabhi bhobhU.rxyatomAyibhixUn.h || 8||**

Translation:

The earth, betraying the riches of Kings and monarchs
The sky, dominated by the clouds, the sun and the moon
The heaven, the abode of Gods, - all these three worlds
Get created, protected and destroyed by thee, Mukhyaprana.
Those who call our doctrines. 'World is true, soul and God not one'
As false are like cats in the Yagna who steal the oblations

Explanation:

OH! yow the powerful Vayu! deriving vast powers from Sri Hari,
you can bring into existence, you can protect and destroy the
three worlds comprising the earth, the sky and the heaven. These
three worlds are rich in their respective splendour:

(1) The earth yeilds a bumper harvest of diverse types of food,
for the diverse tastes of all animal kingdom. Farmers contribute
some amount of their profit earned by labour. These contributions
swell the Royal coffers- to be utilised by the king whose
prestige is maintained by allowing him to live like a lord
in a gorgeous mansion, to ride on richly bedecked elephants
or palangins. They carry the Divine mission of protecting
the subjects;

(2) The sky houses, in its vast vacuum rich clouds to water the earth
the bright sun to ripen the growth the snow-white moon to fill
the fruits with juice and a galaxy of shining stars to lend
enchancement to the view and lastly

(3) The Heaven the Abode of the fortunate band of immortal Gods,
presided over by Indra who is helped by Agni and Varuna.

These three worlds are controlled by Vayu who with his massive Ace
protect the residents of these regions from being defiled or invaded.
Often times Sri Hari invests some demon or demons with power to go down
to this earth and preach other philosophy and confuse the minds of
Vaishnava devotees who pray for succour. Our Sri Acharya in his
natural kindness invites them for a fair and impartial consideration
and with his lucid arguments proves the eternal truth, ie Sathya Jagat,
Hari Sarvottama, Jiva Bhinnah and others are convinced that their

stand is untenable and look aghas at the authorities placed by Sri Madhva and walk away murmuring that their philosophy has been smashed threadbare.

**ye.amu.nbhAva.nbhaja.n te suramukhasujanArAdhita.n te tR^itIyam.h |
bhAsa.n te bhAsuraiste sahacharachalitaishchAmaraischAruveshAH |
vaikuNThe kaNThalagna sthirashuchi vilasatkA.nti tAruNyalIIA |
IAvaNyA pUrNakA.ntA kuchabharasulabhAshleshhasammodasA.ndrAH || 9||**

Translation:

Those who adore and worship with all devotion
The third incarnation which is worshipped by gods
Will be honoured in the heaven, Vaikunthaloka
They get delightful divine robes and all the comforts
The heavenly servants provide cool breeze with chamaras
Divine damsels will hug them and provide the charms of embrace.

Explanation:

Sri Ananda Thirtha is the third incarnation of Sri Vayu. Reverential homage at his lotus feet is the prime requisite for earning his good graces. Homage comes of a heart that tacitly believes in his greatness. To regard him as the greatest Guru, a intelligent grasp of his authoritative works on Dvaita Philosophy is absolutely indispensable. They, who worship him as such, enhance their joy in Moksha. Our Acharaya is thus worshipped by Gods and sages alike. These blessed devotees of Sri Vayu are dressed in lustrous robes and decked with diamonds and jewellery by the divine attendants who fan the pleasures of these Muktiyogyas. In Vaikuntha staying with their swaroopa deva (void of all flesh and blood) they become and recipients of full-some joy in the close embrace of youthful damsels of dazzling beauty and per force they feel their joy enhanced with philosophical appreciation of Sri Hari's and Sri Vayu's graces in the form of these mysterious jokes. Men and women devotees, Who were destined to an eternal stay in Vaikunta, can never dream of any sense of casual pleasures of the Earth. They are in Muktha Prapancha. They are permanently severed from the bonds of prakruthi.

**Ana.ndAnma.ndama.ndA dadati hi marutaH ku.ndama.ndArana.ndyAvatA.r |
.amodAn.h dadhAnAM mR^idupada muditodgItakaiH su.ndarINAm.h |
vR^i.ndairAva.ndya muktendvahimagu madanAhI.ndra devendrasevye |
mauku.nde mandare.asminnaviratamudayanmodinAM deva deva || 10||**

Translation:

Oh Lord Mukhyaprana, you are worshipped by gods like-
Moon, Sun, Shesha, Madana and the King of Gods, Devendra
Your abode Vaikuntha abounds with bewitching dance
Devine damsels provide music which is enchanting

The wind carries the fragrance of Kunda and Mandara flowers
For the blessed Vaikuntha is the ideal place to reside.

Explanation:

Moksha is eternal blissful joy, this joy is experienced by the select blessed souls even when they stay in this mortal body. They are just like (Kapala Nirmuktha, Narikela Palavat) though staying inside. When the body falls down, these fortunate souls are picked up by Sri Hari and Vayu and housed permanently in Mukunda Mandira (Sri Hari's Mansion). Such souls have exerted themselves to curb their minds after and controlling their tongues have resisted all temptations to enjoy bodily pleasures and in many birth have earned merit to qualify themselves for this worthy prize.

There in Moksha they enjoy the celestial joy with their equals, dance with Muktha. Damsels relishing the welcome fragrance of heavenly flowers, to wit, Kunda, Mandara and served with slow- blowing breezes laden with joy-giving fragrance.

All the while, they are feeling grateful to the tender mercies of Sri Hari and Vayu. This feeling is ever enhanced by the sight of their acknowledged superiors, to wit the Muktha Gods, Surya Madana, Shesha and Indra who are ever extolling Sri Hari's greatness and incessantly singing melodiously in praise of Sri Hari. They never for a moment even, feel any monotony exertion by this continuous activity.

**uttaptAtyutkaTatviT.h prakaTakaTakaTa dhvAnasaN^ghaTTanodyad.h |
vidyudvyUDhasphuliN^ga prakara vikiraNotkvAthite bAdhitAN^gAn.h |
udgADha.npAtyamAnA tamasi tata itaH ki.nkaraiH pa.nkilete |
pa.nktigrA.rvNA.n garimNAM glapayati hi bhavadveshhiNo vidvadAdya || 11||**

Translation:

The ultimate in knowledge, O Mukhyaprana
Those who hate you and defy your supreme knowledge
Will be sent to Andham Tamas, the lowest of hells
There the stones are hurled at them by thy servants
The stones emit blazing fire and everything boils there
They have in store endless agony, torture and misery.

Explanation:

Oh! you Preceptor of Perceptors in the three worlds, Daityas are your enemies who hate Sri Vishnu and His devotees and their accursed lot is an untold, never ending misery: They are thrust into the abominable hell, where pitch darkness prevails. There, they are forced to swim in the miry stinking sea of which the water is always boiling and they have to face an incessant flow of heavy hot stones, hurled at them in a continuous and bewildering pour by Yamas fierce-looking servants. Mighty stones, with long

tongues breathing fire, hover around them, striking terror into the hearts of these Daityas.

There is no escape, from this terrible toil of this hell for those that stand to hate Sri Hari, Vayu and Vaishnavas.

**asminnasmadgurUNA.n haricharaNa chiradhyAna sanmaN^galAnAm.h |
yushhmAka.n pAshhva.rbhUmi.n dhR^itaraNaraNikaH svagi.rsevyAMprapannaH |
yastUdAste sa Aste.adhibhavamasulabha klesha nimU.rkamasta |
prAyAna.nda.n katha.n chinnavasati satata.n pa.nchakashhTe.atikashhTe || 12||**

Translation:

**When our Guru mediates deeply on the Lord Sri Hari
Even the heaven-dwellers desire to stay in his vicinity
Those who are disinterested in nectar-like teachings of Acharya
Are middle ones, the householders who drown in the sea of agony
They will not be sent to the hell like the hostile ones
However, they are deprived of the supreme bliss, Ananda.**

Explanation:

In this world with a short span of life, if a born Vaishnava remains inactive and ignores his primary duty of knowing what a Vaishnava is or should be, he certainly loses the much-prized graces of Sri Hari and Vayu. He is a dunce. By virtue of his birth from Vaishanava parents, he entitles himself to be initiated into the sweet secrets of Madhva Philosophy and pursuing that, he qualifies himself to successfully and satisfactorily inculcate and propagate the rich store of Dvaita philosophy among aspiring students. Thus only can he earn the blessings of Sri Hari, Vayu and Guru.

If, unfortunately, he ignores his Vaishnava birth and stays uninitiated, he must blame himself for having lost the best opportunity of relishing the sweet dish of satYaGYana. His fate will be punarapi janaM, punarapi maraNAM, purarapi janani jaTarE ShayanaM. He will be devoid of bliss. Who ever refuses to embrace Bliss? The cherished goal of mankind is freedom from misery and attainment of bliss. So every Vaishanava must try to know himself by studying Vayushastra and become Sri Hari Priya. Sri Madhva has sympathy for Madhva's and no Madhva is ever thrown into prediction for failure to drink deep at Madhvashastrabhudi.

All born Madhvas must understand and deeply study Madhvashastra so that they will always be sincere devotees of Sri Hari whose greatness is so eloquently sung by our Acharya who, Himself in His three Avatars, danced with ecstatic joy, singing the enrapturing names of Sri Hari.

The Gods in heaven seek Vayu's graces and hold him as their Saviour and worship him as the greatest in their heirarchy.

**xut.h xAmAn.h rUxaraxo radakharanakhara xuNNavixobhitAxAn.h |
AmagnAnA.ndhakUpe xuramukhamukharaiH paxibhivi.rxatAN^gAn.h |
pUyAsR^inmUtra vishhThA krimikulakaliletatxaNaxipta shaktyAdyastra |
vrAtAdi.rtAn.h stvadvissha upajihate vajrakalpA jalUkAH || 13||**

Translation:

Your enemies the advocates of untruth, suffer from
Hunger and thirst as the devils bite them with teeth and jaws.
Vultures pierce and cut them with sword-like beaks
To add torture they are attacked by sharp weapons, then,
They are thrown into a pond of blood-urine-filth and germs
Vampires suck their blood as they are being thus tortured.

Explanation:

This verse is in continuation of 11 ie Hell-the eternal doom of
Daityas the dead haters of Vishnu and Vaishnu bhaktas, is described
in this verse.

Oh! Sri Vayu thy enemies suffer restless agony from the fierce
piercing thrust of sharp, keen-edged beaks as hard as diamonds-
by the blood-sucking monstrous creatures. While simultaneously
cuts are administered with sharp instruments. Hungry and
thirsty emaciated with parched throats, these Daityas clamour
for help, while hideouts looking vultures pounce upon them
mercilessly the deal fresh thrusts with their sharp pointed
beaks. Condemned to that dark dungeon, they are forced to swim
in the stinking water which is an admixture of puss, blood,
urine, excreta, while a long array of germs crowd over their
bodies. Feirce looking servants of Yama in various form are employed
to cut and bite the Daitya's with sharp fangles and paws.

Such is that adominable hell.

**mAtame.rmAtarishvan.h pitaratulaguro bhrAtarishhTaptaba.ndho |
svAminsavA.rntarAtmannajarajarayitaH janmamR^ityAmayAnAm.h |
govi.nde dehibhakti.n bhavatica bhagavannUji.rtA.n nini.rmittAm.h |
nivyA.rjA.n nishchalAM sadguNagaNa bR^ihatIM shAshvatImAshudeva || 14||**

Translation:

Oh! Matarishwa, the wind-god, you are the nourishing mother
Protecting father, guiding teacher, a friend-philosopher-guide
Remove the pangs of birth and death, O Lord
Grant me true devotion for Lord Krishna which is free from
Desire, lust and pride and which is ever increasing
Oh the omnipresent, the most revered of the revered.

Explanation:

Oh! Sri Madananda Thirtha, you are the only saviour from this Samsar. You stand loftiest and rank the highest in the hierarchy of Gods. Devotional Yogi's ardently seek thy good graces for their uplift. Shastras proclaim thy constant presence with Sri Hari. Without your direct help, no soul can have a release from this cycle of births and deaths. So I humbly pray to you to lead me on :

- (1) Like Mother with caressing care
- (2) Like a father for my upbringing mentally and educationally
- (3) Like a brother hugging me to your bosom with love
- (4) Like a preceptor imparting knowledge and intutional faith
- (5) And lastly as the nearest and dearest relative.

Oh! Vayu you are staying in the heart of all souls along with Sri Hari Bimba. You are inherently authorised to keep this soul free from birth, death or bodily ailments.

I fervently pray for the gift of that rarity, termed Satvika Bhakthi towards yourself. Pray grant me the power to grasp shastras, develop in me an ever-growing desire to know more and more about the supreme being and raise me higher and higher to reach my individual inherent stature to deserve the graces and be my guide for all time to come.

**vishhNorattyuttamatvAdakhilaguNagaNaistatra bhakti.ngarishhThAm.h |
sa.nshlishhTe shrIdharAbhyAmamumatha parivArAtmanA sevakeshhu |
yaH sa.ndhatte viri.nchi shvasana vihagapAna.nta rudrendra pUve.r |
shhvAdhyAya.nstAratamya.n sphuTamavati sadA vAyurasmadgurustam.h || 15||**

Translation:

Those devotees who show unflinching devotion in Lord Vishnu
The supreme God, the consort of Sridevi and Bhudevi
And show devotion in right proportion to other gods like
Brahma, Vayu, Shiva, Garuda, Rudra, Indra and others
Our master teacher Mukhyaprana will show mercy on them
He will protect them and bless them, that is certain.

Explanation:

It is absolutely necessary for every Vishnu devotee to understand intelligently and to believe sincerely and to deeply feel intuitionally that Sri Vishnu is supreme with all the best attributes (akhilagunagana) that he is the fountain head of all that is good and that he is ever devotionally embraced by Goddess Mahalakshmi and Goddess Earth (Bhudevi); who are twin forms of eternal prakruti. With robust faith in his supremacy and with a tacit belief that Gods Brahma, Vayu,

Garuda, Shesha, Indra and other Gods are always at his service, though deserving of service at the hands of Vaishanava devotees.

Our Anandathirtha has set down definite rules for the worship of Sri Vishnu and all sincere minded devotees must worship the supreme as Para Brahma and other Gods as his attendant servants taking care to see that they never infringe the graded seniority list. This done with scrupulous care, will please our Acharya and he will lead us on.

Great efforts must be made to reap rich reward and Sri Vayu's anugraha is the richest reward.

**tattvaGYAn.h muktibhAjaH sukhayisi hi guro योगyatAtAratamyAt.h |
Adhatse mishrabuddhi.n stridivanirayabhUgocharAnnityabaddhAn.h |
tAmisrA.ndhAdikAkhye tamasisubahula.n duHkhayasyanyathAGYAn.h |
vishhNorAGYAbhiritthaM shR^iti shatamitihAsAdi chAkaNa.ryAmaH || 16||**

Translation:

Oh! prime Guru Mukhyaprana, by the order of Lord Vishnu
You give all comforts to those who desire Mukti, salvation
You rotate the Nityabaddhas in heaven-hell-earth cycle
And to those wicked who are filled with wrong knowledge
You send them to the depths of inferno, the Andhatamisra,
This act of yours is supported by Shurtis and itihisas.

Explanation:

Hundreds of the countless shrutis and historical happenings of the immemorial past unequivocally prove that you have been invested with vast powers by Sri Hari who has accepted you as his accredited most trusted, obedient, self less and impartial adjudicator over the destinies of the souls who are sent to play their part. These souls are of three types :

(1) The high souled, who qualify themselves for selection to permanently enjoy eternal bliss in the presence of Sri Hari whose graces they have earned. Among such-high placed souls, the limit of joy is graded according to the amount of merit reaped by each. But each has the good sense of respecting the higher merited souls, while jealousy has absolutely no place there.

(2) Nityasamsari is the second types of souls, who revel in sensual enjoyment and are always enamoured of beautiful damsels and madly rush after them and find no time to think of the creator. When the end comes they quit this body with desires unfulfilled. Sri Vayu gives them a new body to pursue their mad attempts

at pleasure. Few of the souls of this second type have generous heart, a religious bent but their object is to enjoy heavenly pleasures and they are kept in Heaven where they enjoy pleasures untill their merit is exhausted. Some evil doers immoral wrteches and unbelievers are sent to hell for a time.

(3) The third and last type of souls consists of haters of Sri Vishnu and Vaishnavas. They say: Vishwam Mithya, Vibhuh Agunavan, Jiva-Brahma Abheda etc. They are the particles of kali and they are doomed to derision by all. Our Anandathirtha who has after a thorough and dispassionate research, established Sri Hari as Anandagyana Deva, Jiva-Jada Bhinnah, Sarvottama, Sakalaloka pravartaka and takes his cudgels and sending them to Andhatamas, punishes them to rot in eternal misery.

**va.nde.aha.n ta.n hanUmAniti mahitamahApaurushho bAhushAli |
khyAtaste.agryo.avatAraH sahita iha bahubrahmachayA.rdi dharmaiH |
sasnehAnA.n sahasvAnaharaharahita.n nirdahan.h dehabhAjAm.h |
a.nhomohApaho yaH spR^ihayati mahatI.n bhaktimadyApi rAme || 17||**

Translation:

Oh Lord Vayu, I bow down to your first Avatara
I worship Hanuman, the strong and sturdy God
You burn down all the calamities of the devotees
You remove their sin, passion and ignorance
You always show ideal devotion at the feet of Rama
Immortal, celibate, powerful Hanuman, I bow down to you.

Explanation:

I humbly bend myself low at the lotus feet of Sri Vayu who with his illimitable, innate devotion for Sri Hari weilds that prominently profound personality so ardently and with such reverence, praised and hailed by Gods for all his accomplishment in his meritorious service of Sri Hari, by exhibiting his deep devotion, untiring energy, ready wittedness, unbeaten will-power and match-less valour.

Sri Vayu came down to this earth as Hanuman. By leading the life of a confirmed celibate, he stood as a monument of selfless service to Sri Ramachandra who finally adjudged Hanuman as the greatest Gyani, as second to none in his non-attachment to worldly objects, as the loftiest in his devotion to Sri Hari and as the best of Yogi's. Mortals flocked to him to know more and more of Sri Hari's

Sarvottamatva and many grasped the sweetness of Sri Rama's service and became the staunch devotees by shaking off their ego. Hanuman thus transformed many an erring soul into strict devotees.

**prAkpa.nchAshatsahasraivya.rvahitamahita.n yojanaiH pava.rta.n tvam.h |
yAvatsa.njIvanAdyaushhadha nidhimadhikaprANala.nkAmanaishhiH |
adrAxIdutpata.nta.n tata uta girimutpATaya.nta.n gR^ihItvA |
yA.nta.n khe rAghavA.nghrau praNatamapi tadaikaxaNe tvA.nhilokaH || 18||**

Translation:

Oh! Mukhyaprana, how shall I praise your deeds?
In the past you flew from Lanka a thousand miles
To bring the life-saving Sanjeevini from Gandhamana mounts
You lifted the mountain and carried it on your shoulder
You flew through the sky in minutes as everyone saw
You kept it at the feet of Rama and bowed down to him.

Explanation:

Hanuman is the wind-god. It is universal experience that the wind can uproot gigantic oaktrees and shake portion of big mountains. Vast and heavy clouds, laden and water, are easily moved from place to place by wind. Assuming the form of tempest, the wind can sweep vast cities. This common knowledge should convince doubting minds about the immense and invincible power of Hanuman as described in the above verse.

Oh! you Great Hanuman! When war in Lanka was on, Laxman and many warrior monkeys were struck by Indrajit and lay unconscious. You flew to the North and picked up a portion of the Gigantic Himalayas which had stored Sanjeevini and other medicinal herbs and brought it to Lanka. The air bearing the essence of the herbs brought the unconscious to life's activity. You then fell prostrate at the Lotus feet of Sri Ramachandra who blesses you. This super human feat, of your flying in the sky, with speed and your lifting of Gandamadana and bringing it in your hand, was observed by the people with awe and reverence. That the mount is 50,000 yojanas as distant from Lanka makes your feat almost bewilderingly wonderful. This spectacular achievement evoked respectful acclamations of joy from the admiring crowds who had the honour of witnessing Sri Rama's appreciating smile.

**xiptaH pashchAtsatsaIla.n shatamatulamate yojanAnA.n sa |
uchchastAvadvistAra va.nshchyApi upalalavaiva vyagrabuddhyA tvayAtaH |
svasvasthAnasthitAti sthirashakala shilAjAla sa.nshleshha nashhTa |
chhedA.nkaH prAgivAbhUt.h kapivaravapushhaste namaH kaushaAya || 19||**

Translation:

Oh! Mukhyaprana, the most intelligent and powerful one
As you were treating the affected ones with the Sanjeevini
Your mind was engaged in praising the virtues of Sri Rama
You lifted and threw back the mountain, huge and wide
It reached its place, not a stone was misplaced, all intact
What skill, what strength you possess, O divine Kapi.

Explanation:

When the purpose of receiving the unconscious was served, you the monkey shaped Hanuman, threw back the mountain to resume its former position and you did so in a sporting manner, that you appeared to be flinging a pebble. No aim or bodily exertion was visible. The wonder of it all was that the big mountain flew back to occupy its former position and filled the void, created by its removal, so exactly that not a pebble was missing nor a hole or a crack was visible. Thus you have proved that you are the Great Vayu! I humbly offer my salutations to you and to your Valour.

The Divine entrustment of vast abilities upon his devotees is well known. Being the first and foremost devotee, Sri Hanuman is ever alert in his obedience to Sri Rama who Hanuman regards as his backbone and sure guide and is continuously chanting and sacred Rama-Nama in non stop process. None else can covet this supreme stature of Hanuman.

**dR^ishhTvA dR^ishhTAdhiporaH sphuTitakanaka sadvama.r ghR^ishhTAsthiKUTam.h |
nishhpishhTa.n hATakAdri prakaTa taTa taTAKAti shaN^ko jano.abhUt.h |
yenAjau rAvaNArpriyanaTanapaTumu.rshhTirishhTa.n pradeshhTum.h |
ki.nneshhTe me sa te.ashhTApadakaTa kataTitkoTi bhAmR^ishhTa kAshhThaH || 20 ||**

Translation:

Wicked Ravana's chest with its golden armour
Was shattered by the blow of your adamant fist
People wondered, 'How a pond is formed in the golden mount'
The gold bracelet in your wrist glittered and glowed
You are ever ready to obey the orders of Sri Rama
Your fist is strong enough to grant our wishes.

Explanation:

When Vibheeshana respectfully appealed to Ravana to release Sita and stop the impending war with Sri Rama, Ravana haughtily rejected his brother's advice and banished Vibheeshana from his kingdom. The war broke out and you, Oh! Ramabhaktha advanced and invaded Lanka with your vast army of Valorous monkeys. Throwing yourself

into the midst of the enemy's tremendous hordes of Demons, you struck terror into their hearts and smashing whatever came your way. You pluckily caught Ravana the war-hero and dealt heavy blows upon the Demon-king. With your incomparably strong fists, you pounded the ribs of that giant and created almost a crack on his chest which, on that massive body, resembled a lake on the low-lying part of the Gold-mountain. A feeling of great astonishment was universally felt. Hanuman you identified yourself with Sri Rama's work and your whole-hearted service to Sri Rama was fully appreciated by the supreme lord who invested you with vast powers.

So obediently responsive were your activities to propitiate Sri Ramachandra that your fists flourish with the dazzling hue of gold shedding lustre in all directions. O! Great Hanuman cannot those blessed and gifted fists confer upon me-your trusted devotee-my coveted treasure which is nothing but firm and lasting devotion at the lotus-feet of Sri Rama and yourself and I pray and I await with fond hopes.

**devyAdesha praNIti dR^ihiNa haravarAvadya raxo vighAtA|
.adyAsevodyaddayAdra.rH sahabhujamakarodrAmanAmA muku.ndaH |
dushhprApe pArameshhTh.hye karatalamatula.n mUdhi.rvinyasya dhanyam.h |
tanvanbhUyaH prabhUta praNaya vikasitAbjexaNastvexamANaH || 21||**

Translation:

You carried Rama's message to Sita who was in Ashokvan
You conveyed her prayer to Sri Rama after your return
You slayed Aksha and other demons who were mighty
Sri Rama was pleased with your performance
He blessed you with the unique Brahma Padavi
As he put his hand on your head with love and admiration.

Explanation:

Your knowledge about Sri Rama being the entire incarnation of Sri Vishnu is derived directly from the Vedas and Upanishads which you closely studied and authoritatively proved beyond doubt after smashing the perverse interpretations of 21 types. So your decision is an unassailable siddantha. Your staunch belief in Sri Rama's supremacy has enabled to nourish a devote mind, a stout will-power and a prompt and unceasing activity. All these enviable qualities were exhibited in the grand accomplishment of the most difficult search of Sitadevi who was confined in Ravana's strictly - guarded Ashokavana which was unapproachable by any human being. With your unmatched magnetic powers, you could gain an audience with the goddess mother and convey to her Sri Rama's message with the presentation of ring inscribed with the sacred Sri Rama Nama. While returning you laid waste,

the rich city to the chargin of Ravana.

During this campaign, you killed Akshyakumar and several demons who offered a fight with you. These demons had been invested with the power of invincibility under the influence of a boon from Brahma and Rudra. Your selfless service bringing such a crowning victory was so grand-eloquently appreciated and eulogised by Sri Rama, that, when you fell prostrate at his Lotus feet, the lord picked you up and looked upon your face with his kind eye and a sweet, rejoicing smile. Placing his lotus like, soothing hand on your head, the lord made you feel blessed at heart by openly declaring you to be the next successor of God Brahma when the latter's term would expire.

**jaghnenighnenavighno bahulabalabakadhva.nsa nAdyenashochat.h |
viprAnukrosha pAshairasu vidhR^iti sukhasyaikachakrAjanAnAm.h |
tasmaitedeva kuma.rH kurukulapataye kama.rNAchapraNAmAn.h |
kimI.rra.n duma.rtInAM prathamaM atha cha yo nama.rNA nima.rmAtha || 22||**

Translation:

Oh, Mukhyaprana, let me praise your deeds as Bhimasena
In Ekachakra-nagari you saved a poor Brahmin family
By killing the demon Bakasura who was a menace there
The citizens heaved a sigh of relief in the death of the demon
Baka's brother Kirmira was also killed by you, the mighty one
You were the master of Kurukula, we bow down to you.

Explanation:

Oh! Vayu coming now to your second incarnation, we find that you stood as great a devotee to Sri Krishna as firm as Hanuman were to Sri Rama. When Sri Vedavyasa took the Pandava princess for a short sojourn in a Brahmana's house in the town called

Ekachakra, you all stayed there in obedience to the Lord's wishes and begged their food from door to door. One day when the four brothers had gone out, Bhima was slowly pacing up and down on the floor, he heard the cry of lamentations from inside the house. The whole family was plunged in grief. Bheema learnt the cause of grief. The city had entered into an unavoidable contract of supplying a cart-full of boiled rice, jar of ghee, milk and curds, two bullocks and a man to feed the giant demon Baka and by rotation that day the turn had befallen this family. Bheema was moved to compassion and undertook to grant them succour. He drove the cart full of food and sumptuously ate up all the food to his heart's content and when challenged, he dealt mortal blows on Baka and splitting him in two parts, hung him at the city gate and saved the citizens from that blood boiling perpetual anxiety. Greatful citizens heaved a sigh of relief.

Oh! Vayuputra Bheema, you also easily killed Kirmira, Baka's brother when in anger, he approached you for retaliation. These and other super-human-powers earned by you from Sri Krishna's graces evoke our respectful admiration and we humbly submit our heart-felt obeisances at your feet and pray for your blessings.

**nimR^i.rdnannatya yatna.n vijaravara jarAsa.ndha kAyAsthisandhIn.h |
yuddhe tva.n svadhvare vApashumivadamayan.h vishhNu paxadviDIsham.h |
yAvatpratyaxa bhUta.n nikhilamakhabhuja.n tapa.ryAmAsithAsau |
tAvatyAyoji tR^iptyAkimuvada bhaghavan.h rAjasUyAshvamedhe || 23||**

Translation:

Oh! Mukhyaprana, the ever young supreme god of gods
You exhibited your valour in the yajna of fist-fight
Krishna's enemy Jarasandha was made a yagna-pashu by you
Lord Vishnu was satisfied by the oblations you offered
Your oblation was much better than Rajasurya and Horse-sacrifice
Because you killed Vishnu-haters and offered them to the Lord.

Explanation:

Oh! You the great Bheema, are the first and foremost of the Gods.
Your chief aim, in all three avatar's has been the extirpation
of the race of Daitya's and in this Bheema avatar, you found
Jarasanda as the bitterest enemy of Sri Vishnu and Vishnu
Bhaktas, Jarasanda carried an array of followers of his own
thinking and laid siege on Dwarka 18 times but was utterly
routed. Challenged by Jarasanda, you fought with him with
mace in hand and successfully brought him down without much
difficulty and splitting him into two parts and threw them.
The peculiar structure of his body had to be disjoined
as under, and the parts kept one against the other. You thus
terminated the turbulent Daitya the most egoistic among his
race. This valourous feat was exhibited in the presence of
Sri Krishna whose graces you tremendously deserved. This act
propitiated the Lord, as I construe, in a greater degree than
your performance in Rajasuya sacrifice wherein you worshipped
the lord with vast offerings to the fire-god.

The destruction of the enemies of Sri Vishnu is more sacred
and congenial to the lord than the recital of Vedic texts and
the offerings of vast quantities of the ghee poured in fire.

**xvelAxINATTahAsaha.n tavaraNamarihannudgadoddAmabAhoH |
bahvaxauhiNya nIkaxapaNa sunipuNa.n yasya savo.rttamasya |
shushhrUshAtha.r.n chakatha.r svayamayamatha sa.nvaktumAna.ndatItha.r |
shrImannAmansamatha.rstvamapi hi yuvayoH pAdapadma.n prapadye || 24||**

Translation:

You as Bhima have killed enemies by your Gada, the club
Your other two Avatars are Hanuman and Anandateertha
Like a lion you fought in the service of Lord Krishna
Millions were destroyed by you in the Mahabharata war
Only two can describe your valour in the battle
One is Lord Krishna, other is thyself, I salute both.

Explanation:

O! You the great destroyer of enemies, bearing the happy and glorious name of Sri Madanandathirtha, you in your past two avatars moved about with indeomitable courage, destroying the ferocious, Asura's breaking their hearts with your terrific roar and flourishing your invaluable and unweildy mace, you struck awe-inspiring terror by downing vast armies to the ground with your incomparable promptness of action, winning applauses from the three worlds. You never desired any laurels; neither were you puffed up with words of applause from all directions. Possessing a super human mind, you always thought most sincerely that your acts were prompted by Benign providence whose service you were rendering for his propitiation. In this avatara as Sarvagnacharya, you are proclaiming Sri Hari as Sarvottama proving your version with quotations from the Vedas, the Upanishads and Pancharatragama and Moola Ramayana and these authorities are direct, conclusive and irrefutable. The Superhuman acquisitions of the three avatars can adequately be described only by yourself or Sri Narayana. We mortals can only humbly fall at the lotus feet of you both and submit our hearts felt prayers for redemption

**dR^ihya.ntI.nhR^idR^iha.n mA.n dR^itamanila balAdrAvaya.ntImavidyA |
nidrA.nvidrAvya sadyo rachanapaTumathApAdyavidyAsamudra |
vAgdevI sA suvidyA draviNada viditA draupadI rudrapatnyAt.h |
udriktAdrAgabhadra drahayatu dayitA pUva.rbhImAGYayAte || 25||**

Translation:

You are the ocean of prudence, the giver of good knowledge
You were Bhima in the past and your wife was Draupadi
She is Bharatidevi, the goddess of knowledge and the Muse
She stays within us to remove ignorance and darkness
With thy approval she gives us power to compose verse
I pray her to protect me from all the evil spell.

Explanation:

O! Ananda Thirtha you are the best favourite of Sri Hari and as such you are the store of Gyana. I humbly pray for the favour of imparting the much-prized Gyana which alone

can dispel the deep rooted Agyana. I feel disgusted with this sickening process of Birth, death and re-birth. All these take their origin from Prakruthi which covers the soul with the thick blanket of ignorance. To throw away this darkness of ignorance the light of knowledge is absolutely essential. With your good graces, I crave Sri Hari's blessings. O! Guru! I crave for your kind mercies to bestow upon me your blessing by the grant of Divya Gyana using which as a sword I shall cut off my attachment to these worldly possessions.

You will also kindly encourage the Goddess of all learning Sri Bharathi to bless, me with the requisite knowledge to compose richly worded songs, singing which I will dance with joy bringing to my mind your robust faith in Sri Hari, your selfless service to earn his graces and your winning the first rank amongst his devotees. I bring to my mind that this Bharathi your constant consort served you in the form of Draupadi in this your last avatara. May you both take pity on me and looking up you will find me stuck up in this deep mire of ignorance and bearing my pityful cry you shall lift me up and bless me with your sweet smile.

In the hierarchy of Goddesses Bharathi stands superior to Sauvarni, Varuni or Parvathi.

**yAbhya.n shushrUshhurAsIH kurukula janane xatraviproditAbhyAm.h |
brahmabhyA.n bR^i.nhitAbhyA.n chitasukha vapushhaa kR^ishhNanAmAspadAbhyAm.h |
nibhe.rdAbhyA.n visheshhAdvivachana vishayAbhyAmubhAbhyAmamUbhyAm.h |
tubhya.n cha xemadebhyah sarisijavilasallochanebhyo namo.astu || 26||**

Translation:

Lord Krishna was born to Vasudeva, a Kshatriya king
Vyasa was born to Parashara, a Brahmin Yogi
Vyasa and Krishna are the two faces of the same Avatar
In Kurukula was born Bhima to serve these two masters
All have glittering bright eyes as white as lotus
All are engaged in the welfare of devotees, I salute.

Explanation:

As a preliminary to the correct understanding of this verse, the following truths must be understood:-

(a) Shri Narayana assumes Avatara's suitable to the occasion which calls for his presence to destroy the wicked demons and to uplift the Divine favourites and revive correct knowledge of Shastra which is the only way for salvation.

(b) Sri Vedavyasa appeared through Satyawati and Parashara. Sri Vishnu made his appearance felt to Vasudeva and Devaki with his Shanka, Chakra, Gada, Padma and Mandahasa and then changed himself to human form.

(c) Sri Vedavyasa laid sound foundations for the study of Shastras Sri Krishna undertook to extirpate the Daityas and to uplift

his devotees-who were the Pandavas. Both moved on this earth before, during and after the great Mahabharata war.

(d) Manifestations of Sri Hari should never be constructed as the Vikara of Prakruthi. Paramatha is sat, chit, Ananda-Gyana-purna. These powers are indefatigable, invincible, and all powerful. Prakruthi, Brahma, Rudra and everything else owe their allegiance to this supreme Vishnu.

Oh! Vayu, you descended to the earth as Pandu's son through Kunti. You had the unique distinction of serving both Sri Krishna who came as a Khsatirya and Sri Vedavyasa who came as Vipra and you fully were cognisant of both these forms possessing all the attributes of Sri Vishnu. Your intuitional belief encouraged your mind, strengthened your hands and sharpened your intellect and you could gauge Sri intentions from his demeanour. Thus were you fortunate to be blessed by both with your selfless service always wishing to propitiate them. BhagavathpadasevorathiH alone was his object and aim and he earned it in ample measure.

**gachchhan.h sauga.ndhikAtha.r.n pathi sa hanumataH puchchhamachchhasya |
bhImaH proddhatu.r.n nAshakatsa tvamumuruvapushhA bhIshhayAmAsa cheti |
pUrNaGYAnaujasoste gurutamavapushhoH shrImadAna.ndatItha.r |
krIDAmAtra.n tadetat.h pramadada sudhiyA.n mohaka dveshabhAjAm.h || 27||**

Translation:

When Bhima went to fetch Saugandhika flower for Draupadi
He was defeated by old Hanuman whose tail he couldn't move
Bhima bowed down to Hanuman, his previous Avatar, Pavamana.
These are just the leelas you have showed to the ignorant
Oh Anandateertha Guru, the wise among the teachers
Your earlier two Avatatars had a spell on Ignorant ones.

Explanation:

During the exile, Bhima was one day taking a stroll in the wild forest when a Saugandhika flower was flown by the wind and touched Draupadi who took it up and smelt it. Its enrapturing beauty and fragrance fostered her desire to have some more of them. At her behest, Bheema bounded forth from mount to mount and reached Kubera's handsome garden guarded by Manimantha, the demon chief and when confronted, killed him and his followers and enjoying a dip in the attractive lake amused himself for a while. Perceiving Bhima's absence and learning from Draupadi that Bhima had gone to fetch flowers, Dharmaraja and his other brothers reached there, in search of Bhima. By that time Kubera had been appraised of the incident and coming on the spot, he saw the Pandava's and received them with hearty acclamations of joy.

In between there is one more story about Bhima and Hanuman

meeting when Bhima's progress was checked by Hanuman who had blocked the way with his lengthy and unwieldy tail and that Bhima could not lift the tail. The fact is that both, being parts of the same Vayu who weilds super natural powers and who is invested with Poornagyana by Sri Hari, carry the knowledge of each other and any such show of strength between the two can only be a divine joke enjoyed by Gods above and devotees here.

O! Sri Anandathirtha this background of your present avatar illumines every incident wherein you have successfully run down the perverse and purposefully mischievious interpretations of oppositions and proved to the hilt that Sri Hari is Sarvottama.

**bahvIH koTIraTIkaH kuTalakaTumatInutkaTATopa kopAn.h |
drAkchatva.n satvaratvAchcharaNada gadayA pothayAmAsithArIn.h |
unmathyA tatthya mithyAtva vachana vachanAn.h utpathasthAMstathA.ayAn.h |
prAyachchhaH svapriyAyai priyatama kusuma.n prANa tasmai namaste || 28||**

Translation:

Oh! Mukhyaprana, you killed millions of demons
With your mighty Gada when they attacked you with anger
You defeated the champions of wrong knowledge who said
'Brahma is the Reality and the world is but an illusion'
In Bhimavatar you brought Saugandhika to your dear wife
We salute you Oh Bhima, the redeemer of all strife.

Explanation:

Reviewing the Kuru-ksethra war, we find that you swept the vast armies of Asuras under the command of Duryodhana who was Kali's counterpart. Those armies amounted to crores and you smashed them all with your mighty mace and exhibited your undaunted courage. The same Bhima is now our Sri Ananda Thirtha the third incarnation of the great Vayu. Daitya Manimantha who was vanquished, in his wordy warfare, by Bhima, somehow propitiated Rudra and with his boon came down to earth as Sankara and started to undermine the philosophy of Bhima. Srimadananda Thirtha came down to earth under the orders and rich blessings of Sri Hari.

The Asuras offered very tough opposition and fought desperately overvelmed with growing anger and you, Sri Vayu being more than a match for all their gigantic forces readily met them with lightening speed and destroyed crores of them with your powerful mace. Now in this avatar you took cudgets in the form of mighty authorities and laid bare the hollowness of their theory and established the eternal and unassailable truth as stated below:

- (1) Sri Hari is supreme
- (2) The creation is appreciably true Factum-not illusion

(3) Souls are all different from one another and all these souls are the subservient followers-dancing to this time.

(4) Souls are graded according to their innate worth-merit-to wit. The three groups are Mukthiyogyas, Nitya samsaris and Tamoyogyas.

(5) Mukti is bliss sublime-pure simple and eternal devotion is the means to attain moksha.

(6) Prathyaksha, Agama and Anumana are the three authoritative proofs to decide that

(7) Sri Hari is the supreme and is known only through Vedas.

**dehAdutkrAmitAnAmadhipati rasatAmakramAdvakrabuddhiH |
kruddhaH krodhaikavashyaH krimiriva maNimAn.h dushhkR^itI nishhkriyAtha.rm.h |
chakre bhUchakrametya krakachamiva satA.n chetasaH kashhTashAstra.n |
dustaka.r.n chakrapANegu.rNagaNa virahaM jIvatAM chAdhikR^itya || 29||**

Translation:

Oh! Mukhyaprana with your Bhima-gada you killed demons
One of them was Manimanta a crooked-minded leader
Who took rebirth to take revenge on god Mukhyaprana.
He devised a shastra which said "Lord Vishnu was Nirguna"
His treatise was against the dictum of the sacred Vedas
He divided the hearts of the people like a saw.

Explanation:

While Bhimasena was collecting the Saugandhika flowers from Kubera's garden, Kubera's friend Manimantha, daitya who guarded the garden, challenged Bhima and in the fight that ensued Manimantha was killed. Rudra was propitiated and Manimantha came down to earth with the spiteful spirit of counteracting Bhima's theory. Burning with unquenchable fury, this Manimantha in the shape of Sankara distorted the Sruthi and misinterpreted the Vedas and Upanishads. With a peculiarly attractive style he evoked the admiration of the unwary with this illusive flowery language and advised his followers to take this creation Jagat as an unreal thing and to believe that man is God.

This condemnatory propaganda was undertaken in the spirit of retaliation and sincere believers in Sri Hari's Gunapurnatva, Gyananda swaroopatva, Muktha Shreyatva were bewildered.

So for a short while Daityas stalked the land and strutted about until Ananda Thirtha came on the scene to relieve the sceptic and started his mission of proving that Sri Hari's Sarvottamattva after attacking the Mityagyana and proving that their theory is illusive.

**taddutprexAnusArAtkatipaya kunarairAdR^ito.anyaivi.rsR^ishhTo |
brahmAha.n nigu.rNo.aha.n vitathamidamiti hyeshhapAsha.nDavAdaH |
tadyuktyAbhAsa jAla prasara vishhatarUddAhadaxapramANa |
jvAlAmAlAdharo.agniH pavana vijayate te.avatArastR^itIyaH || 30||**

Translation:

"I am Nirguna, I am Brahman, The world is an illusion" said he
He postulated an argument which was contrary to the Vedas
People who were in the dark followed him and embraced him
Some enlightened ones left him and chose another path
When the wrong precepts grew like a huge tree of poison
Mukhyaprana took the Avatar of Madhva to destroy that tree.

Explanation:

Some easy going and thoughtless people followed Sankara and hailed him with joy because each of them was crowned with Divinity while thoughtful looked asance and condemned Sankara's preachings. Sankara's interpretations in intially the outcome of spite for Bheema. Sankara claims the soul to be Brahma himself and further pleads that Parabrahma is Nirguna. His assertion is that the creation itself is an illusion. These illusory arguments are elusive and ordinary people are easily deceived. So Sankara has just planned and planted a poisonous tree and reared it to grow to dimensions. He carried the day for want of any conforntation.

O! Mukhyaprana you successfully smashed Sankara's theory of illusion with your strongly eleoguent, persuasive, and authoritatively convincing arguments and proved beyond a shadow of doubt that

- (1) Sri Hari is Sarvottama
- (2) Sri Hari is Gunapurna
- (3) Sri Hari is Gyananandamaya
- (4) This creation Jagat is true
- (5) Souls are always subservient to Hari
- (6) Between them the souls are different entities-one from the other and they ae graded as Superior and Inferior according to their inherent merit and demerit.
- (7) Sri Hari is known only through the Vedas: Pratyksha, Agama, Anumana - Bheda.

This decision stands final, assuring, the only true and irrefutably convincing. Therefore do I feel blessed to follow you, serve you and propagate your achievements of this third avatar.

**Akrosha.ntonirAshA bhayabhara vivashasvAshayAchchhinnadapaa.r |
vAsha.nton deshnanAshasviti bata kudhiyA.n nAshamAshAdashA.ashu |
dhAva.nton.ashIilashIIA vitatha shapatha shApA shivAH shA.nta shauryA.rH |
tvadvyaAkhyA si.nhanAde sapadi dadR^ishire mAyI gomAyavaste || 31||**

Translation:

Madhva Guru roared like a lion with his commentaries
The Jackals who argued for Mayavada became impotent
Their pride was shattered, they were mortally scared
They thought that it was time to leave the country
They scattered in ten directions, vowed to fight back
As they abused the righteous their faces became black.

Explanation:

O! Srimadananda Thirtha your straight attack on opposition theory, your convincingly authoritative quotations, from scriptures, the protberence of your thoughts and the splendour of dictation went straight to hearts of the sincere-minded pick of the intelligensia and in a short time a number of literate people pondered over the clash of theories and accepting the Daitya theory to be the genuine siddantha followed you to swell the number of yor devotees.

Your widely appreciated discourses alarmed many a stout followers of other philosophy. Seized with terrific fear, screaming in anguish at their discomfture and uttering abusive words and idle and wild curses, they began to run away to save their faces. Some felt their pride curbed, while others disappeared from the places which you visited in your tour. Many of such fleers presented a spectacle of a pack of frightened jackals at the roar of a lion-so forceful was your argument against other philosophy.

**trishhvapyevAvatAreshhvaribhirapaghR^iNa.n hi.nsitonivi.rkAraH |
sava.rGYaH sava.rshaktiH sakalaguNagaNApUrNa rUpapragalbhaH |
svachchhaH svachchha.nda mR^ityuH sukhayasi sujana.n devaki.n chitramatra |
trAtA yasya tridhAmA jagadutavashaga.n ki.nkarAH sha.nkarAdyAH || 32||**

Translation:

In your three Avataras of Hanuma-Bhima-Madhwa
You faced all tortures given by your enemies
You have all-gunas, you are all-knower, all powerful
You are clean, master of death and free from bondage
You are protected by Lord Vishnu, you are master of Sankara
You are the delight of the righteous, no wonder in that.

Explanation:

In all the three Avataras which you assumed under orders of Sri Hari, the Asuras mischievously and mercilessly manipulated several schemes to manhandle you, to poison you, to drown you and to burn you, but they were painfully baffled in their various crimes and you came out gloriously succesful by counteracting their design much to the chagrin of your enemies. There is nothing strange in these episodes for the simple reason that Sri Hari is your constant supporter and you are his constant devotee.

Sri Hari has placed you first in rank in the heirarchy of Gods and all the Gods, Sankara, Indra, Varuna and the lower ones are your servants. O! Vayu you are the only next in rank to Sri Hari in Gyana and so you are Sarvagna. You weild strength from Sri Hari and you are unconquerable by any power except Sri Hari's and you can give a bold front to and vanguish the three worlds. Your special and most prized virtue is the privilege to release sincere devotees from worldly bonds and grant them happy opportunities to serve Sri Hari with a calm and collected heart. You are further invested with the rarest gift of staying in the assumed bodies for as long as you desire and you can end that form assumed body at will. That explains the situation referred to in verse 27 above, when as Bhima you met your form of ancient Hanuman on your way to bring Saugandhika flowers. That meeting was hilariously praised by Gods.

**udyanma.ndasmita shrImR^i.rdu madhumadhurAIApa pIyUshhadhArA |
pUrAsekopashA.ntA sukhasujana manolochanA pIyamAna.n |
sa.ndraxyesu.ndara.n sa.nduhadiha mahadAna.ndaM Ana.ndatItha.r |
shrImadvakte.ndru bi.nba.n duratanududitaM nityadAha.n kadAnu || 33||**

Translation:

Your speech which radiates from the smiling face
Is nothing but nectar to the ears of the devotees
The misery decreases and the joy increases as one listens
Your face like the full moon removes all doshas in us
Oh! Anandateertha Guru you grant us Bhakti and Mukthi
When shall I see face forever to my hearts content.

Explanation:

Oh! the most prized Srimadananda Thirtha! you are the grantor of eternal joy. When can I expect the precious gift of my ever intently looking upon your most heartening, smiling face- the sight of which automatically destroys the unbearable burden of accumulated sins of past births. Your joy-inspiring

lips, shining with a sweet smile at once, assures the flow of a river of bliss eternal. What a sight it is to witness the vast assemblage of many a released soul listening with rapt attention to your enrapturing eloquence which holds them spell-bound. Your discourses are convincing proofs of Sri Hari's eminence and these released souls assimilate the truths of the precepts in as much as they had confirmed belief in your teaching and they are now out of Samsara, having crossed the ocean of sorrow and they have trampled under their feet the terror of death. Their devotion is so deep they forget that they have been carrying the mortal shell of a body since they constantly contemplate Sri Hari's bimba and feel blessed.

**prAchInAchINa.r puNyochchaya chaturatarAchAratashchAruchittAn.h |
atyuchchA.n rochaya.ntI.n shR^itichita vachanA.nshrAva kA.nshchodyachu.nchUn.h |
vyAkhyAmutkhAta duHkha.n chiramuchita mahAchAya.r chi.ntArataA.nste |
chitrA.n sachchhAstrakatA.rshcharaNa paricharA.n chhrAvayAsmA.nshchaki.nchit.h || 34||**

Translation:

You wrote superb commentary on Vedas and other scriptures
Teach us more about good shastras and wonders of holy works
Because of punya of previous births, right acts, our chitta is pure
We have the power to put forth the arguments with vigour
Erase all the wrong readings and remove our distress
Let us listen to your interpretation forever hereafter.

Explanation:

Oh! Sri Ananda Thirtha you are the worthiest of the worthy, the preceptor of preceptors. You have correctly interpreted the vedas and your keen insight has given the shastra the lasting charm applauded by Gods and sages. You have richly deserved the most endearing name of Srīmadananda Thirtha. Your disciples including myself have been trained, under your strict discipline, to conduct themselves in the most righteous path carved out for them by your versatile genius backed by Vedic authorities. These disciples have stored great merit deserving your kind graces. They have burnt to ashes the last traces of their past sins. They have gained a widened outlook, tremendous piety, for the suffering humanity, sincerely realising the profound truth of your all-prevailing presence with Sri Hari. They have some very pertinent questions answers to which they humbly seek from you. O! Sri Ananda Thirtha with your kind permission I claim the privilege to be included in the approved list of these ardent admirers with whom I strongly desire to listen to your discourses. These last lessons are sure to have the way of once for all release from ths Samsara and a permanent stay in Moksha.

pITheratnokapakIR^ipte ruchiraruchimaNi jyotishhA sannishhaNNam.h |

**brahmANa.n bhAvina.n tvA.n jvalati nijapade vaidikAdyA hi vidyAH |
seva.nTe mUti.rmatyaH sucharitacharita.n bhAti ga.ndhava.r gIta.n |
pratyeka.n devasa.nsatsvapi tava bhaghavannati.rTaddyovadhUshhu || 35||**

Translation:

You are royally seated on the jewel-studded throne
Oh! Mukhyapranadeva you are designated as next Lord Brahma
You are worshipped by the presiding deities of Vedas-Shastras
In the heaven, celestial damsels dance before your presence
You have the special concert of Gandharvas in gods assembly
Your greatness your deeds are treasures for the devotees.

Explanation:

Vayudeva, your personality carries a lustrous grandeur and smiling splendour unbeaten by the elements. Seated on the throne studded with heavenly jewels of radiating light, you shine with the joyous glory of your prospective Brahmapada. Circling around you are those dancing deities who are the different representative forms of Goddess Sharada. They serve you with devotion for your superior calibre, superb speech, sound conclusions, sublime faith and selfless, adoring service of Srīman Narayana whose supremacy you have established beyond all doubt. Sri Ananda Thirtha Guru you have very convincingly proved with pertinent Vedic texts that Sri Hari is Sarvottama and Sri Vayu is Jeevottama and yourself the only correct interpreter of Vedas. You are the Sarvagna. All vedic lore shines in your store and therefore Deities and Gandharvas sing Sri Hari's and your praises in the assemblies of Gods.

Vayu is Sri Hari's Prathamanga and stays always with him.
In all Prakruthika bodies there is Sri Hari's bimba and Vayu attends upon him in all bodies without the slightest touch of the blood, bones or the flesh in the body. This Atma (Jiva) is picked up from the body and the body is dead and Jiva does not carry any component parts. It is thus clear that this Jiva foolishly identifies himself with the flesh and blood. Jiva is Alpa, Anadi, Anantha always subservient to his will.

**sAnukroshhairajasra.n janimR^iti nirayAdyUmi.rmAlAvile.asmin.h |
sa.nsArAbdhaunimagnA.nsharaNamasharaNAnichchhato vIxyaja.ntUn.h |
yushhmAbhiH prAthi.rtaH san.h jalanidhishayanaH satyavatyA.n mahashhe.rH |
vyaktashchinmAta mUti.rnakhalu bhagavataH prAkR^ito jAtu dehaH || 36||**

Translation:

Caught in the deep ocean of life, people suffer here
>From the cycle of birth and death, thirst and hunger
When righteous people came to you with a solemn request
You in turn prayed Lord whose above is milky ocean
He incarnated as Vyasa the son of Sage Parshara and Satyavati
It was not mere body but incarnation of light and knowledge.

Explanation:

Souls are innumerable and they are classified under three heads:

(1) Mukthiyogya = the fittest to earn final release from samsara.

(2) Nityasamsari = the middling always moving from body to body and never escaping from the three stages of birth, death and stay in the mother's womb.

(3) Tamoyogya = those sunk in ignorance and condemned to permanent perdition (hell)

The first two classes of people are toiling in this vast ocean of sorrow and are craving for relief. The first class aims at an eternal freedom from birth and seeks succour from Sri Hari and Vayu. The second class of souls aims at a better and more prosperous living and they are housed in Swarga (heaven), Bhoomi (earth), and Naraka (hell) according to merit or demerit they have earned. These positions are temporary.

Oh! Vayu with an amount of potent fellow feeling and kind mercies of which you possess an inexhaustible store, you listened to the pitiful cries of those people for relief and decided to show them a way to seek relief. You prayed to Sri Hari on their behalf. Your prayers were honoured and Sri Hari decided to assume the Avatara of Vedavyasa and presented himself before Satyavathi Devi and Parashara Rishi who had formerly sought him for their son. It should be remembered that Avatar forms are not the blood and flesh of parents. Avatar bodies are full of Sat, Chit, Ananda. It is not a prakrutha body. Prakruthi is subordinate to Sri Hari and she plays her part only when Sri Hari wills to create the universe. She stands separate from him and keeps at respectful distance from him. Though always alert and obedient to him. An intuitional belief is an essential element for sincere grasp of his fundamental truth.

**astavyasta.n samastashR^iti gatamadhamaiH ratnapUga.n yathA.ndhaiH |
atha.r.n lokopakR^ityaiH guNagaNanilayaH sUtrayAmAsa kR^itsnam.h |
yo.asau vyAsAbhidhAnastamahamaharahaH bhaktitastvatprasAdAt.h |
sadyo vidyopalabdhyai gurutamamaguru.n devadeva.n namAmi || 37||**

Translation:

The blind can't properly select the scattered jewels
The wicked can't fathom the real meaning of the vedas
The original Guru-Vyasa wrote the Brahma Sutras
To help the righteous to understand the solemn shruthis.
By the grace of Mukhyaprana I pray the sage Vedavyasa
And bow down to him everyday, to get sacred knowledge.

Explanation:

Just as a blindman, haughtily insists upon composing a beautiful necklace of jewels of varied colours strictly in accordance with a given type and proves a failure for want of sight to distinguish colours so also undeserving the spiteful brains have mischievously misinterpreted the finest, precious and pure gems of Vedic texts and have led the unwary illiterate masses into believing that Jiva is Parabrahma. Many a learned and thoughtful man looked and sought a reasonably correct interpretation and such were the deserving souls. To guide these deserving people Sri Vedavyasa otherwise known as Badarayana who is Gyananandaguna nidhi composed the Brahma Sutra's and so accurately and systematically arranged them in their proper sequence. Under Sri Hari's orders, O! Vayu you have given us beautiful explanatory notes called Bhashya which was hailed with joy by the well meaning intelligentsia. I humbly crave your graces to enable me to dive deep into this Bhashya which richly and adequately extol Sri Parabrahma's greatness. I fall prostrate at your and Sri Badarayana's lotus feet to benefit myself for your choice graces.

**AGYAmanyairadhAyA.r.n shirasi parisaradrashmi koTirakoTau |
kR^ishhNasyAklishhTa karmAdadhadanu sarANAdathi.rto devasaN^ghaiH |
bhUmAvAgatya bhUmannasukaramakarobra.rhmasUtrasya bhAshhyam.h |
dubhA.rshhya.n vyAsyadasyoma.rNimata udita.n vedasadyuktibhistvam.h || 38||**

Translation

You obeyed the orders of Vyasa that were difficult for gods
Carried the burden on your head as a crowning glory and honour
You listened to the prayer of gods and wrote with what ease
Took Avatar to champion the right meaning of the Vedas
You smashed the wrong commentaries of Manimanta a dasyu
You reaffirmed the truth of the Vedas by "Brahmasutra Bhashya".

Explanation:

Sri Hari : Called you and addressed you in the presence of other gods as follows :

O! Vayu I invest you with the powers of a Sarvagna as a reward for your constant services as Hanuman and Bheema. I now again see that Daitya's have gained an upper hand by misinterpreting the Brahmasutra's and there is almost a clamour for correct interpretation. You alone amongst the other Gods can execute my orders. I now ask you to descend to the earth and propagate Satyagyana with your wide and unmatched powers of explanation on Brahmasutra, Gita and Upanishad. This choice of Vayu was heartily cheered by all the Gods and they individually requested you to do like wise. Oh! Vayu Sri Hari's wishes are over constructed by you as the most prized gifts. You accepted this

order as an additional jewel studded to your crown of glistening lustre (a fresh feather on the cap) and descended to the earth as Sri Ananda Thirtha and give a good account of yourself by systematically grading and enumerating the Brahmasutra and with the relevant vedic texts, you composed the Sutra Bhasya, Gita Bhasya and Upanishad Bhashya. Your expositions clearly lay bare fallacy of Manimantha's alias Sankara philosophy. The darkness of Advaita was dispelled by the dazzling light of dvaita or Madhva Philosophy. The Prasthanatraya is the Royal road to Moksha.

**bhUtvAxetre vishuddhe dvijagaNanilaye raupyapIThAbhidhAne |
tatrApi brahmajAtistribhuvana vishade madhyagehAkhyā gehe |
pArivrAgyAdhi rAjaH punarapi badarI.n prApya kR^ishhNa.n cha natvA |
kR^itvA bhAshhyANi samyak.h vyatanuta cha bhavAn.h bharaTAttha.rprakAsham.h || 39||**

Translation:

In Pajaka, a holy place, an abode of Brahmins there
You were born in the house of Madhyageha, a twice-born
You soon became the uncrowned king of the Sanyasins
Went to the Ashram of Badari to get the blessings of Vyasa
Your commentary on the Gita was to fulfil his order
You solved the riddle of Bharata in the 'Bharatartha Prakasha'.

Explanation:

You came to this earth through Madhyageha Bhatta the renowned Brahmana who dwelt in Rupyapeeta-the well known holy city Pajaka Kshethra in the dominion of Udipi. You resolved to adopt the life of celibacy and undertook to study the Vedas, Upanishads, Gita Pancharatragam and the Mahabharata. Your gigantic grasp soon transformed you into the erudite scholar even in your boyhood and Achuta Prexacharya- the noted Sanyasi, occupying the Pontifical seat chose you succeeded him. You readily bowed to the Guru and accepted the seat fully realising that Sri Hari had arranged this Sanyasharama as the most convenient course for propagating the Vaishnava siddanta. Along with your close study and research work, you started to discuss with Advaitins and always you successfully refuted their arguments and convincingly proved the daitya philosophy is the eternal truth and the result of your whirl wind tour and constant discourses was so impressively charming that many a Pandit-well versed in all works on Advaita-argued with you for days together and finally accepted your philosophy and became your ardent devotees.

You wrote the masterly Sutra Bhashya and Mahabaratha Tatparya Nirnaya which are the precious gems and this service was much applauded by sincere souls. You submitted these works to

Sri Badarayana who gave you his full assent. You undertook journey to Badari through the most difficult mountain passes and very often you had to fly in the air from mountain to mountain - thus proving that you are Sri Vayu's incarnation.

Brahmasutra Bhasya and Mahabharata Tatparya Nirnaya are pre-eminently monuments of Vaishnava culture and without a knowledge of these a Vaishnava is lost beyond redemption. So Vaishnava's should try to know the gist of Prasthanaya Traya, Sutra Prasthanaya, Gita Prasthanaya and Upanishad Prasthanaya.

**va.nde ta.n tvAM supUrNa pramatimanudinA sevita.n devavR^indaiH |
va.nde va.ndArumIshe shriya uta niyata.n shrImadAna.ndatItha.rm.h |
va.nde ma.ndAkinI satsaridamala jalAseka sAdhikya saN^gam.h |
va.nde.aha.n deva bhaktyA bhava bhaya dahana.n sajjanAnmodaya.ntam.h || 40||**

Translation:

Poornaprajna, Oh Anandateertha, my salutations to you
You have been a devotee of the supreme Lord and Lakshmi
And other gods serve you with admiration and devotion
Seeing you and listening to your nectar-like words
Gives more punya than the dip in the holy river Ganga
You remove our fears and bless the righteous, we salute you.

Explanation:

O! Srīmadānanda Thīrtha, I have argued with you for full 18 days and I have been vanquished finding my Advait study was a waste of time and labour and I have now become conscientiously convinced about your philosophy being the only sure road to win Moksha. I have therefore taken a deep plunge into your Sarvagnashastra and I feel my soul purified and completely at rest, intensely gratified with your irrefutable arguments and conclusions. My brain is almost on fire with deep devotion for you, who worship Sri Hari and Lakshmi with the singular object of gaining their graces. Since your convincing philosophy is a perennial source of joy to all good souls, I am doubly happy to feel strong to defy the fear of death. This Samsara cannot now entice me. Gods above who worship Sri Vayu the Sarvagna are pleased with me and all the conceited (Indrabhimani) Gods will leave me free to concentrate myself on the attainment of Jīvanmuktha state with Bimbaparoksha. With incessant Namaskara's I stop.

O! I find my hair standing on end! What an estatic joy I feel!
Surrendering myself, heart and soul I jump to my feet and throw myself at your Lotus-feet and humbly pray for this same tempo to continue ever and anon to serve you. Sri Lakshmi and Sri Narayana.

subrahmaNyAkhyA sUreH suta iti subhR^isha.n keshavAna.ndatItha.r |
shrImatpAdAbja bhaktaH stutimakR^ita harevA.ryudevasya chAsya |
tvatpAdAchA.rdareNa grathita padala sanmAlayA tvetayAye |
sa.nrAdhyAmUnama.nti pratatamatiguNA muktimete vraja.nti || 41||

Translation:

I, the son of Subramanya suri of the famed Likucha clan
A devotee of the lotus feet of God Keshava and Guru Madhva
Have composed the prayer of Hari-Vayu-Guru which really
Washes the sins, it is a garland of flowers in the form of words
Those who worship the feet of God Keshava and Guru Anandateertha
Can use these flowers and worship them to get redemption.

Explanation:

The humble composer of these devotional verses is the son of
Sri Subramanya Shastry. He is more a devotee of Sri Keshava
and Ananda Thirtha and he has with their kind graces fixed
his love for them and for redemption he has sung these verses
and acknowledges that his intensive reverence only was the
propelling power to construct the verses. He feels blessed
and confidently assures all Vaishnava devotees that if they
perform daily the worship of Sri Hari and Vayu repeating these
verses they are sure to have their way to Moksha.

Narayana Panditacharya's father Tivikrama Panditacharya was an
erudite scholar, initiated from boyhood in all the works of
Shankara, challenged Srimadananda Thirtha and argued with him
for 18 days and finally felt convinced of Madhva Philosophy
and surrendering himself to the godly prowess of Srimadananda
Thirtha became his disciple and even wrote Tattvapradipika,
rich commentary on the Brahmasutra Bhashya of Srimad Acharya.

The author of these devotional verses does not claim any special
mention, of his name but still he thinks it proper to introduce
himself as a sincere devotee of Sri Hari and Vayu.

अस्मदगुरुवन्तर्गत, परमगुरुवन्तरगत
श्री सत्यात्मतीर्थ गुरुवन्तरगत,
श्री सत्याप्रमोदतीर्थ, श्री सत्यध्यानतिर्थानाराभ्य,
समस्त गुरुवन्तरगत, श्रीमत जयतिर्थानतर्गत,
सकलतात्त्विक देवतांतर्गत,
भारतीयरमण मुख्यप्राणंतर्गत,
सकल शब्दवाच्य अखिलांडकोटिब्रम्हांडनायक,
अस्मद कुलदेवता श्री ऽनशंकरी,
प्रियताम प्रीतोभवतु,
श्री कृष्णार्पणम्